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Charles C. Moore
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Rev. Jones on Breckinridge and
Rev. McGarvey on Noah's
Ark.

A country church called Providence has dispensed with religious ministrations of Rev. J. B. Jones, because Brer. Jones preached and wrote against Breckinridge. I myself think that all good men who for conscience sake have voted against Breckinridge ought not to even up by voting against Owens, but I am glad to have this opportunity to stand by a preacher when the preacher has done right.

I have heard and read pretty much all of the oratory and literature to which the famous Breckinridge campaign has given birth. The very finest, in that line, that has been produced, are the letters of Rev. Jones of Lexington to Lexington newspapers, against Breckinridge. They were alike fine in moral sentiment and in literary style. The biggest fool things that the campaign has produced, excepting perhaps Brer. Owens' speeches, were the letters of Prof. James Pointz Nelson against Prof. Jones.

Rev. Jones now finds himself in the position commonly designated, in Kentucky secular journalism, as "between the devil and the deep blue sea." If he does not use his office to rebuke such a proposition as that to send Breckinridge back to Congress, the status of the country, which is nearly all outside of the church, does not care for him or his preaching.

It is a fact now that no highly cultivated and highly moral man is ever now in mature years converted to the church, and if the church holds its own against the inroads that enlightenment and honesty are now making upon it, it will have to do so by the sword of the spirit, and not by the sword of the tongue. The time has come when thinking men are going to repudiate the miracles of religion, and discard all belief in Gods and angels and devils, and hell and purgatory and heaven, and they are going to demand that religion in order to its further existence among an enlightened people shall be some thing which practically takes hold of the every day affairs of life, and intelligently and earnestly means to try to make men and women better and happier.

In this high sense Rev. Jones has been doing some thing that is creditable to him and to the church when he opposed Breckinridge. The fact is that Rev. Jones has been reading the BLUE GRASS BLADE, and the Rational View, and that combination is pretty apt to get the kinks out of the head of almost any preacher who has the brains to appreciate it.

Rev. Jones is a minister in the Christian church, and his congregation of country clod-hoppers, say they will support him in his views. One of his audience became so excited that he called out from his pew, "Brother Jones, the women have made a fool of you."

Now what should a man like Jones do? Ought he to stand his ground like a man, or back down to suit the complexion of his congregation at least nine out of ten of whom I suppose, vote for the liquor traffic, while Jones votes against it. That Providence congregation is I suppose almost unanimously in favor of the liquor traffic and are consequently in favor of Breckinridge who has distinguished himself as a friend of the whisky interest, and the sympathy between the saloon and the bawdy is so close and intimate that that Providence congregation very naturally condones Breckinridge's sin.

If Jones backs down, he not only surrenders his own manhood, but he encourages that and other congregations to do the same. What man who dares teach them prophetic words instead of the old supernatural stuff with which the pulpits are generally filled, and he makes it all the harder for any other preacher who has strong convictions of moral duty to say what he honestly believes. With all the boasted intelligence of Lexington.

"With all its colleges and schools, its Latin names for horns and stools," there is not a preacher here, who, in his department has risen above the level of mediocrity. Why could we not have a Beecher, or a Swing or a Cave? I have talked to two out of that three, and have talked to Rev. Prof. Jones, and as far as I can judge Jones is intellectually the equal of any of them. It is not so much the fact that those men were so intellectually superior to others, as that they were more willing to say what they think than others, in their line, have been that they have made more impression upon the world. I do not care what Parkhurst believes about theology, but I admire the man because he has gone above the frill of theological dogma, and has taken the bull by the horns, and is now fighting immorality in a practical way.

I do not even know to what church Parkhurst belongs, and I do not care to know. We need a man like him in Lexington, the city which exerts the greatest immoral influence of any city in the United States. This is because this is a great whisky and race horse market, and because here more than any place in the world, the sanction of religion is given to these immoralities.

I am profoundly disgusted with the fact that in the midst of all these evils, a man with the ability of John W. McGarvey, can stop to write articles in defence of a fool story to that of Noah's Ark. I will not so prostitute my intelligence of the age in which I live, as to show to any educated people the absurdity of the story of Noah's Deluge. If it is a fact that any considerable part of the educated people of this country still believe that story then all the absurdities in morals with which our land is filled are but fitting corollaries to a religious faith that is so irrational.

It is not merely shameful and disgraceful that men should believe, or pretend to believe, and teach such ignorant rot. It is simply impossible that any sane mind can accept such a story, and when the clergy of the country, teach people to say that they believe as unreasonable a lie as the story of Noah's Ark to be true, they systematically instill into the people the spirit of lying and hypocrisy in connection with their religion, that fills the church with liars and hypocrites.

The result is that the church is now a great fashionable money making sham, and when we appeal to it, having all the power to do what it wants, in its hands, we appeal to an institution devoid of any moral quality, and thus we are willing to substitute a faith in miraculous and absurd stories, for good deeds of humanity.

"Tess of the D'Urbervilles," a Story About the "Double Standard" of Virtue.

I have been reading "Tess of the D'Urbervilles." It is a story intended to show the injustice of the difference between the world's treatment of a young woman who has lost her virtue and a young man who has done the same thing. Whatever may be the conclusion at which we are to arrive about this matter, one thing is certain, and that is that

justice should be done between man and woman as much as between man and man. Certainly not only gallantry and mercy, but justice even, demands that if there is to be no discrimination between men and women as to the responsibility for their morals, the discrimination should be in favor of the woman.

The fact that this is not the case is simply the result of the fact that man being the physically stronger has taken the making of the laws, and the manufacture of public sentiment into his own hands, and he has made this discrimination between men and women in his own favor.

It is simply an outrage, and an instance of brute violence to a woman, that the woman is ruined by being only once seduced, and that women themselves will sanction this while they will honor men by their smiles and their society that they have reason to believe are habitually guilty of sexual impurity.

While there are hundreds of such ruined women, in a town like this, where is one man whose social standing has been damaged by this personal impurity? Certainly justice demands that one of two things should be done. Either women who have fallen from loss of virtue should be restored to society, or the men who have been the occasion of their ruin should be put to death, as a punishment for the crime of seduction. There is no possible reason why the public should make any difference in the treatment of the two sexes, in this regard.

If we decide that there are so many men guilty of this crime that it would be impractical to punish them by social ostracism, or by law, then we have no right to boggle at the life of a woman, because she has done wrong once when a man can, with impunity, persist in this sin. I do not know what the consequences to society would be, if society recognized impurity in women as it does in men, but I do know that justice must be done if the heavens fall, or if we do not know that as plain a maximum as that is true then we do not know anything, and there is no sense in making moral laws.

We have lately had, it seems in Lexington, a case about like that of "Tess" and her seducer. A beautiful girl is seduced by a rich man. She cannot go into obscurity or worse for the balance of her life, but he will, just as much as ever, be received into what is called the "good society" of the city.

The women in society in the town, who, in this regard, have lived proper lives, are largely responsible for this. Through fear of the men they have learned to join with the men in condemning their own sex more than the other sex. It is unjust, unkind, and unwomanly. The woman who will withdraw her recognition from a woman who has once fallen, and at the same time recognize a man who she knows is no purer than the fallen woman is not herself worthy of the name of a woman, and has committed a sin scarcely less than that of the fallen woman.

The woman of wealth and fashion and influence, who is aware of her power in this line, and is afraid to exercise it in behalf of fallen women, while she socially recognizes impurity, is scarcely better woman if at all than the fallen woman to whom she is unwillingly to reach a helping hand, lest men might think she had been contaminated by the touch.

How Religion and Vice go Hand in
Hand in Lexington.

I am the enemy of religion because religion is the friend of sin. I propose, in this article, to show that immorality increases, in Lexington, just in the ratio that religion does, and so far as I know, the same is true elsewhere.

This is exactly what an intelligent man would expect to be true. All religion is false, and all of its effects must, therefore be false and immoral.

There are some religious people who are good, but they are good in spite of their religion rather than as a consequence of it.

Lexington is a religious stronghold and yet with only 30,000 inhabitants, it exerts an immoral influence not second to Chicago or New York City. This distinction of this city is its churches, theological university, distilleries, saloons, race tracks, gambling dens, houses of prostitution, and tobacco trade.

The two men who are, to-day, admired by more people than any other two men in this city, are Billy Breckinridge and Bill Owens, the first having a national reputation as a libertine and the latter as a gambler.

The most influential church here is that known as the "Christian," "Campbellite" or "Reform," but now generally recognized as the "Christian" church.

That denomination has, within the last five years, built three churches here, and is now beginning to build another house to increase its already extensive facilities for educating young men for the ministry. In these depressed times that institution is flourishing.

Two of the three new buildings erected by this denomination are very large and handsome, and one is palatial—much the handsomest thing of the kind in the city, and I suppose the finest church building in the State. The Presbyterians and Episcopalians have within the last four or five years, built additional churches here, and the Methodists are building a new one now.

The church and religion are greatly venerated here. A few evenings since, I saw a crowd that was gathered at the door of the largest Episcopal church of this city. The house was so packed that the people filled the aisles solidly while standing, and ladies and gentlemen filled the street in front of the church to the opposite side.

A rich banker's daughter was being married to a rich Cincinnati banker. The Young Men's Christian Association is in full blast in this town, and I am the only man in the town who will dare publicly say anything disparaging to religion. There never was any town more thoroughly dominated by any influence than is this town by religion, and this town is a shining sample of what a community will be when religion gets control of it.

It only remains then to show what is being done here now, to show the legitimate consequence of religious influence, and I will simply mention the new buildings.

One of the handsomest new houses in the city, built on the site of a baronial castle, and to the permanence and stability of which I have unusual opportunities to certify, is the jail.

It is a very attractive building and should have been built in a prominent position, as an ornament to the city. The capacity of the new jail over the old one, is increased in just about the same proportion that the capacity of the churches has been increased.

A saloon has recently been started in a splendid new building in this city that overshadows anything ever before seen here. When I can first remember, these saloons were called bar rooms; then the name saloon became the more elegant name, and now this new establishment in gold letters on plate glass calls itself a cafe.

Saloons; hitherto, have generally been

out-of-the-way streets, so that men could slide into them unobserved. This last venture in that line, however, comes out on the most prominent part of the town, right opposite the old Main Street Christian Church.

It was built by money won on race horses, and is named for a race horse. All the newspapers in town have sung its praises, and especially the Observer, edited by the Christian candidate for Superintendent of the public schools. Editor Hodges said to me that he was ashamed to print his editorial advertising that cafe, but said he "had to do it to get money."

The rage for getting money in this town is greater than it ever was before. The city is building palatial new banks and security vault buildings, and the men at the head of them are always men distinguished for their prominence in churches.

The race horse gambling business is in the most flourishing condition ever known. At the running race track, the wooden structures that they had a few years ago have all taken away, and replaced by a most costly and permanent and attractive grand stand and clubhouse. The famous fair ground, that was originally really here, is only here in name now. They used to exhibit on that ground all kinds of live stock and agricultural products and implements.

The plain buildings formerly there have been replaced by most elegant and commodious buildings, and now only a display of poultry and flowers and vegetables, and ladies' work in the floral hall, is there simply as an excuse for people to go to the trotting race under the pretence of going to a fair. The only things that make the people come there are the trotting races, exactly like they have them at the professed trotting races. Not even other varieties of horses attract any interest there. Soon after the fair, and on the same ground, are the regular trotting races, and they flood this town with the lowest description of ignorant and vicious men.

The fair is simply a training school for the race track. One of the great improvements to this city is Megowan street. The buildings are nearly all new, and the whole street is used for houses of prostitution. Some of these are run by white women and some by negro women, and the whole prostitution business has the appearance of thriving.

A right new and elegant building there is the establishment of Miss Belle Breckenridge. Four or five years ago she occupied a small establishment on North Upper street. Her house now is an elegant affair, and is elegantly furnished.

A new feature in entertainment here, that is a great assistance to the establishment of Miss Breckenridge, is the exhibition of naked women, at the Opera house, which is attended by the highest Christian ladies and gentlemen in the city. The manager who conducts this exhibition was brought up in the Christian church and is now a good Christian, and his parents are members in full fellowship at the fine new Christian church to which I have alluded.

I went to that show simply to be able to certify personally as to its character. I should feel deeply mortified, and displease if one of my sons should go to that entertainment at which I saw a large audience of men and women gazing in admiration, and with applause. Amid all this enterprise, there we are having developed here, there is one building that is old and neglected and needs painting, and has a general tumble down air about it. It is the Orphan Asylum on West Third street.

There is here a Catholic Asylum that is one of the best kept and best situated by the city, that is in a fine and flourishing condition. It has immense new buildings, and I think I never knew anything about it until I saw them only the day before I wrote this article.

This institution is supported by the public money, furnished it by the officials here, and in order to keep the faithful to Democracy and it is run by the Catholics as a means of converting Protestants to Catholicism.

Catholics and Protestants are the great Christian parties of this town. Those two bodies of Christians hate each other so cordially, that one is not willing to be buried in the same ground where the other is, so that out West Main street they have two cemeteries one all Catholics and the other all non-Catholics, while the Jew whose daddy wrote the Bible will not be buried with either of them, but has a place all to himself. If they get up an infidel cemetery I am going to buy a lot in it.

If it turns out to be true that some of these days Gabriel is going to come here and blowing a horn to wake them all up I don't want to be where he will be liable to disturb my rest. I want just to sleep right straight on without any waking.

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NOAH'S ARK.

An Editorial Letter to Rev. Prof. J. W. McGarvey About That Famous Boat.

Rev. Prof. J. W. McGarvey.

Dear Sir:—Your position at the head of the theological department of Kentucky University, and your reputation as a speaker and writer on theology, make you, perhaps, the most prominent theologian in Kentucky. You and I received over theological training in the same institution, and we have stood together in the same pulpit. You said of me, in a sermon at the Broadway Christian church in this city, that though I had said many hard things you never knew me to tell a lie. We have been personal friends ever since I first knew you, which was before the war. You and Col. Bain and I are recognized as the most energetic workers for Prohibition in Lexington. You preside over a body of churchmen who excommunicated me from the Christian church simply because I did not believe the miraculous part of the Bible, and not because you knew, or even suspected, any immorality in my life. I declined to appear before your ecclesiastic body when cited to do so, because I was indifferent as to the result of your deliberation, but, had I appeared in my own defence, you were presumably ready to attempt to show why you were right in believing in the infallibility of the Bible, and why I was wrong in not believing in it. The instruction to you as Christian, and much more as a minister of the gospel is, "be ready always to give to every man that asketh you, a reason of the hope that is within you." (I Peter 3:15).

You have recently written for the Christian Standard, Cincinnati, some long articles defending the story of the Deluge and Noah's Ark, as given in the Bible, against some one who attacked that account from the standpoint of what is known as "higher criticism."

I read some of your arguments in that connection, and think that you probably sustained yourself against the "higher critic" but the great body of infidels, one of whom I am, no more accept the principles of "higher criticism" than they do those of orthodox religionists.

Dean Milman and Canon Farrar, for instance, are "higher critics" and as prominent as any theologians in the world.

I will give a specimen of their reasoning. In the New Testament we have the following language in connection with the miraculous resurrection of Jesus, as it has occurred at the death of Jesus.

"And the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection, they entered into the holy city and appeared unto many." (Matt. 27: 51-53).

Here the resurrection of the saints is brought into direct connection with that of Jesus, care being taken to place their resurrection after his, in order that he might have the honor of being first in the procession; and the one event appears to be fully as miraculous as the other, the earthquake, the rising, and the appearing unto many being related of each. But the resurrection of the saints is allowed, even by conservative critics, to be visionary and mythical. Milman says of it:

"The same convulsion (the earthquake) would displace the stones which covered the ancient tombs and open any one of the innumerable sack-burned sepulchres which perforated the hills on every side of the city, and expose the dead to public view. To the awe-struck and depressed minds of the followers of Jesus, no doubt, were confused those visionary appearances of the spirits of their deceased brethren." (Quoted in "Supernatural Religion" from Milman's Hist. Christianity, 1, p. 366).

And to the same effect Farrar: "An earthquake shook the earth and split the rocks, and as it rolled away from their places the great stones which closed and covered the cavern repulchres of the Jews, so it seemed to the imaginations of many to have disimprisoned the spirits of the dead, and to have filled the air with ghostly visitants, who after Christ had risen appeared to linger in the holy city." (Life of Christ, p. 661).

Such admissions as these on the part of able and professed apologists, as not to reveal how singularly frail is the evidence for the resurrection of Jesus; for if the resurrection of the saints was the product of a pious imagination of the followers of Jesus, and their appearance unto many in Jerusalem "visionary," the resurrection of Jesus may safely be regarded as of the same character and referred to the same cause, the earthquake being in each case as completely mythical as the resurrection. The imagination which raised the saints could be depended upon not to leave Jesus in the grave.

In your reply to the "higher critic," I did not anywhere find any place from which I could determine whether or not you believed the story of the Noachian deluge was an actual occurrence, or whether its existence in the Bible could be explained away as Milman and Farrar explain away the story of the resurrection of the saints at the crucifixion of Jesus.

I am very anxious to hear you definitely on this point, and think there are a great many people who would say the same. I do not know whether or not you believe the story of Noah's flood, as given in the Bible, but assuming that you do I will dogmatically assert the infidel view of the matter, and if you can not accept that view, I ask you to furnish your written objection to it, preferring that you should use my paper as your means of communication.

It seems to me that if you believe that story of the ark you must of necessity associate with it, in your own mind, some of the details of the story, and these I would like for you to give us. For instance, please explain to us how the varieties of animals that lived in America, and Australia and other islands and remote lands, being such animals as were not found in the country where the ark was built, got to the ark.

It is said that Noah took all kinds of food for all kinds of animals and also all kinds of food for himself and his family. The food of all the carnivorous animals is the flesh of other animals, and a part of the food of Noah and his family must have been the flesh of animals, and supposable of the clean animals, of which there were but two of each.

How then could Noah feed himself and his family, and a large part of the animals on the flesh of other animals without destroying some of the limited number of animals of each kind that he was allowed to take into the ark?

Supposing Noah to have killed animals to get flesh for his family and his flesh-eating animals to eat and to have stored it away in the ark before the flood began, how could he keep the meat from becoming tainted during the time of the flood? The animals would not eat it if salted, and there seems to have been no provision for either natural or artificial ice. If it be answered that God could have preserved the meat miracu-

lously, just as he could miraculously have gotten many of the animals across the oceans from distant countries by miracle, then if God was going to use miracle at all to preserve some of the human race and some of the animals through the deluge, why was it necessary to have Noah to build an ark at all; since simply by such a miracle as that in the case of Jesus and Peter walking on the water, Noah and his family and the animals that God designed should be saved, could all have just walked on the surface of the water and have been supplied with food by miracle.

Some of the "creeping things" and small animals that lived in remote parts of the earth, and no specimens of which lived in Armenia where the Ark was built could not, at their ordinary gait of traveling, have gotten to the ark in hundreds of years. They could not have gotten across the ocean, and those that lived in the South frigid zone could not have lived through the climate that they would have to pass through on the equator. Unless God specially inspired and directed each animal, large and small, and insect of every kind, they could not have found their way to the ark, and the very fact that God directs Noah to build an ark to save himself and family and the animals, shows that God's plan was to save all the ark by natural means, and not by the use of miracle.

A cubit in the Bible is twenty-two and a half feet. In round numbers, the ark was 600 feet long, 100 feet wide and 60 feet high. This ark had only one door and one window, the only two openings in it. The door was fastened when the rain began and kept fastened until after the ark rested, and the window, which was only a little less than two feet square, was fastened all the time until near the end of the deluge. The ark, naturally meaning the whole ark, above water and below was pitched within deep without, and was therefore not only absolutely dark inside, but without any chance of ventilation; so that man and beast must have smothered.

The temperature in the ark must have been the same for all animals, and a polar bear would have died in a few hours in a climate that a hippopotamus could live in.

The water at the deluge came thirty feet above the highest mountains, and the highest mountains are seven miles high.

Every volcano in the world would have been extinguished. The deluge, according to the accepted Bible chronology was 2423 years ago. There are volcanoes burning now, I suppose, where the geological formations would indicate that they had been burning much longer than that.

If that water was more than seven miles deep on the land, it must have been pitched that deep on the whole sea and ocean, because water will seek its level, and it had to cover the remotest island of the earth. What then has become of all that water?

The Bible says it "dried," that is evaporated, from off the earth. All evaporation now goes to form clouds. Is that much water now in our clouds, or did God annihilate that superfluous amount of water, or did he take it to some other world?

The New Testament teaches that Noah was preaching to the people to get them to prepare for the flood, and the people were drowned because they did not believe Noah. Prof. Agassiz, the Christian scientist says, the remains of men have been found in the delta of the Mississippi that were 13,000 years old. There were then human beings in America 9,000 years before the flood. As nobody from the Eastern Hemisphere ever heard of Noah, until after 400 years ago, what was the reason of their punishing Americans by drowning them because they did not repeat at the preaching of Noah?

If the best man that you ever knew should now commence preaching that God would destroy the world by water, or by fire, or tornado, or any other way, in one hundred and twenty years from now, would you believe the man? Would you believe that man if he should take an oath that God had inspired him to preach this, or that God had personally appeared to him and told him this? Certainly not.

If you would not believe such a man now, since you believe that such a thing has once happened, how can you think that the people ought to have believed Noah before such a thing had ever happened?

Would you believe any man in the world now who would claim to know what was going to be done in a hundred and twenty years from now; would you believe it if the man should say God had told him so, and if the man was willing to die for his faith in what he claimed God had said to him? Certainly not; you would not believe it any sooner than I would. Suppose God should to-day inspire some man to proclaim something wonderful that was to take place in a hundred and twenty years from now, would you believe that man?

Certainly not, you would say, as any rational man would say, that it was much more probable that the man was lying or mistaken, or had become insane, than that he should have been inspired.

Somebody has just sent me a pamphlet

in which a man who is evidently a cultivated man, and very familiar with the Bible, says he has calculated the meaning of the Bible prophecies, and that the world will come to an end in A. D. 1900. You claim to believe the New Testament that tells you the world is going to be brought to an end, in such language that you are warranted in believing that this may take place to-morrow, but will you take pains even to inquire about the book of the learned Christian? Certainly not.

There was then no reason why anybody should have believed the preaching of Noah, and God knew that, and knew they would not believe him, and he simply made Noah spend one hundred and twenty years of his life in preaching when he knew he would not make one convert.

Noah's Ark was much the largest boat ever built. Noah and his three sons could not have built it, and nobody would help any man to build such a boat as that. If they were a 120 years in building it, the first timbers would have been put in place.

Iron or metal of some kind must have been used in the construction of such a boat. Nobody has ever found any metal remains of the ark. Such a boat, if it remained after the flood any time, must have been a very wonderful thing to those who saw it and knew about it, and it would have been preserved. There are not even any traditions about relics from the ark having been preserved.

It would have been impossible for water to be higher than the mountains all over the earth, because at the poles it would have been changed into ice. There would have been no reason to take the amphibious animals into the ark, because the flood could not have hurt them.

There are remains of animals now found in the earth that are supposed to have been there for 4000 years. If the water in the deluge was thirty feet higher than the highest mountain the bodies of whales, dead or alive, would in some instances, have drifted from over the bed of the sea, and have been left on the land when the water subsided. No such remains of a whale have ever been found.

Men have written all kind of lies, both for amusement and for profit. All intelligent people admit that many of the most unreasonable lies have been written about all religions except their own religion. The Greeks have a story about Deucalion and Pyrrha that is very similar to the one about Noah's Ark. Some of these religions stories are probably older than the Bible, and some not so old.

It is not possible that anybody now can know who wrote that story about Noah's Ark. It is simply a tradition among the Jews that Moses did it. Jesus Christ did not seem to have much regard for Jewish traditions, and just in the ratio that the Jews become intelligent do they quit believing the stories of the Bible.

These are simply the most natural difficulties that arise in the way of my belief in the story of the deluge. There are many others that could be suggested. The writers of the New Testament accept the story of the deluge as a true one, and the belief in this story is therefore closely related to belief in the Christian religion.

I do not think you can, as a fair and honest man, occupying the position that you do, afford to ignore my request to answer these questions. It will not do for you simply to assert your belief that these things occurred just as they are written in the Bible. It is impossible for you really to believe the story of Noah's Ark without having with that story, some opinion as to facts and incidents connected with the story, and I want to hear your opinion on this subject, and think that under any circumstances, and especially under existing circumstances I have a right to expect that you will give us your opinion on this subject.

In fact, while I do not propose to force you into a reply to this article, a marked copy of which will be sent you, I think it will be fair to conclude that you are either afraid to attempt a defence of this story of the ark, if indeed you believe it at all, or that you are indifferent to the claims of your religion, if you do not reply to this communication.

I do not even know that you claim to believe this story. I once said to you, in a private conversation, that I did not think you believed the story of Balaam's ass.

You only laughed and made no reply. I do not see how you can believe it, nor will I believe that you do believe it until I have your declaration to that effect.

There is much interest now being felt about these matters, and more than ever before, in the history of this country are men asking information on these subjects.

I hope that you will answer this, and that in your answer you will grant me the privilege of reviewing your answer. I believe I would do it fairly and candidly and believe that this would be the general impression about me.

Hoping that I may speedily hear from you, I am fraternally yours,

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